



The KATHA-UPANIṢAD *of the*
YAJUR-VEDA



SARVAMANGALA FOUNDATION

*Translated in the light of Śaṅkarācārya's explanation
by Āchārya Vidyābhāskar*

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Switzerland & United Kingdom

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PRIMARY TYPEFACES

Cormorant Garamond

EB Garamond

Goldenbook

Monlam

Sanskrit 2003

Trajan Pro 3

SPECIAL THANKS TO

J. Rentsch, T. Laufer, Julian M. Stuart,
Hima Bindu Rebelly, Milan Amin, Divya
Sagar Kaushik, B. Lustig, A. Prajapati,
Dr. Jaimin Shukla

— Āchārya Vidyābhāskar, publisher



SARVAMANGALA

कठोपनिषत्

The KATHA-UPANIṢAD *of the*
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YAMARĀJĀ

The Lord of Death is the Teacher of the Kaṭha-Upaniṣad.

Ancient Indian Statue @ N.S.

कठोपनिषत्

The KATHA-UPANIṢAD of the YAJUR-VEDA

Śānti-Mantra

Prayer for Peace

ॐ सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

May he protect us both! May he nourish us both.

May we exert ourselves together!

May what we have studied become radiant!

May we never hate each other!

Om Peace, Peace, Peace

FIRST CHAPTER

First Vallī

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

*Desiring to reach a divine Loka or realm in the beyond,
Vājaśravasa offered up all his possessions during the Viśvajit sacrifice.
He had a son named Naciketas.*

तँ ह कुमारँ सन्तं दक्षिणासु
नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥ २ ॥

*As the gifts were being distributed,
faith for the well-being of his father entered Naciketas,
who was only a boy. He pondered:*

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

*'These cows are old, they have drunk their share of water,
they have eaten their share of grass,
all their milk has been milked and they are infertile.
Joyless are the Lokas where someone will go
who gives them away as gifts.'*

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तँ होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

He said to his father:
'Father, to whom will you give me?'
He said this a second and a third time.
Then *his father* said to him *in anger*:
'To Death I will give you.'

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ ५ ॥

Naciketas reflected:
Among many *disciples and children* I come first,
among many I come as an intermediate one *but never as the worst*.
What is there to be accomplished with Yama
that he will do with me today?

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

(To his father, who regretted his own words, Naciketas said):
Look back at how our ancestors were, *always keeping their word*,
look now at how others are.
Like corn the mortal ripens,
like corn he is born again.

(When Naciketas arrives at Yama's palace, Yama is absent and no one receives Naciketas for three days. When Yama finally arrives, an advisor or the wife of Yama says:)

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैताँ शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

A devotee of Brahman who enters homes as a guest
is like *an all-consuming* fire.

O Vaivasvata (Yama),
bring water to appease him!

आशाप्रतीक्षे संगतँ सूनृतां
चेष्टापूर्ते पुत्रपशूँश्च सर्वान् ।
एतद्दृङ्क्षे पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

In the home of a person of small intelligence
where a devotee of Brahman resides *as a guest*
without receiving anything to eat, all is ruined:
hope and expectations, company with good people, kind speech,
sacrifice and charity, children as well as animals.

तिस्रो रात्रीर्यदवात्सीर्गृहे मे-
ऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

(To make up for this mistake, Yama said to Naciketas):
O devotee of Brahman,
you have dwelt in my home as a guest to be honoured
for three nights without eating.
Salutation to you, O devotee of Brahman!
May Good come upon me.
In return for this, choose three boons!

The First Boon

शान्तसंकल्पः सुमना यथा स्याद्
वीतमन्युर्गौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

Naciketas said:

May *my father* Gautama be of peaceful inclination,
of happy mind, with his anger towards me gone.
When you release me, may he recognise and welcome me.
This is the first of the three boons that I choose, O Death.

यथा पुरस्ताद् भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युः
त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ॥ ११ ॥

Yama replied:

By my favour, *your father* Auddālaki Āruṇi will recognise you and be towards you as he was before.

He will sleep peacefully at night, with his anger gone, after seeing you released from the mouth of death.

The Second Boon

स्वर्गे लोके न भयं किञ्चनास्ति
न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

Naciketas said:

In the world of svarga, the luminous realm, there is no fear at all. You are not there, nor is anyone fearful on account of old age. Crossing both hunger and thirst, out of the reach of suffering, one delights in the luminous realm.

स त्वमग्निं स्वर्गमध्येषि मृत्यो
प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

O Death, you know the Fire-*sacrifice* which leads to this luminous realm. Reveal it to me, as I am full of faith.

Those who dwell in the luminous realm obtain immortality.

This I choose as my second boon.

प्र ते ब्रवीमि तद् मे निबोध
स्वर्ग्यर्माग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाक्षिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

Yama said:

I will reveal it to you.
O Naciketas, learn from me the Fire
that leads to svarga, as I understand it.
Know that it is the attainment of the endless realm,
and the foundation, hidden in the *cave of the heart*.

लोकादिर्माग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तं
अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

Then *Yama* explained to him that Fire,
the source of the worlds,
how many *bricks* to be assembled, of what type, how to *build them* –
and Naciketas repeated it as he had been told.
Pleased with him, Death spoke once more.

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भविताऽयमग्निः
सृङ्गां चेमामनेकरूपां गृहाण ॥ १६ ॥

Delighted, he of great nature said to him:
Today I shall grant you another boon:
this Fire will be named after you.
Also accept this multicoloured necklace.

त्रिणाचिकेतस्त्रिभिरेत्य सन्धि
त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा
निचाय्येमाँ शान्तिमत्यन्तमेति ॥ १७ ॥

He overcomes both birth and death
who knows, studies and performs this Nāciketa Fire three times,
who has received *instruction* from all three,
his mother, father, and teacher,
and who has fulfilled the three duties, *sacrifice, study and generosity.*
Knowing the praiseworthy, the *all-knowing Deva*
originated from Brahman,
and realising him *to be one's own true nature,* one reaches final Peace.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा
य एवं विद्वान्श्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

A knower of the threefold Nāciketa who understands this trinity,
and piles up the Nāciketa *Fire ceremony,*
discards the shackles of death before *departing from the body,*
overcomes suffering and delights in the luminous realm.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो
यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः
तृतीयं वरं नचिकेतो वृणीष्व ॥ १९ ॥

O Naciketas, this is your Fire which leads to the luminous realm,
which you chose as the second boon.
All people will speak of this Fire as yours.
Choose now, O Naciketas, the third boon.

The Third Boon

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Naciketas said:

There is a doubt that when a person has passed,
some say 'he still is', others say 'he is not'.
This I would like to know by your instruction.
This is the third of the boons.

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

Yama said:

Here even the Devas previously had a doubt.
It is not easy to understand. This Dharma is subtle.
Choose another boon, O Naciketas!
Do not press me, and release this from me.

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वाद्गन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

Naciketas replied:

O Death, you say that here even the Devas had a doubt,
that it is not easy to understand.
None like you can be found to explain it.
No other boon could be equal to this!

शतायुषः पुत्रपौत्रान्वृणीष्व
बहून्पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

Yama said:

Choose children and grandchildren who will live a hundred years,
and many animals, elephants, gold, and horses.
Choose a vast dwelling on the earth,
and live for as many years as you wish.

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ २४ ॥

If you can think of a boon equal to this one,
choose that, wealth, and a long life.
O Naciketas, rule over the vast earth.
I will make you an enjoyer of all desires.

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान् कामाँश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या
न हीदृशा लम्बनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं माऽनुप्राक्षीः ॥ २५ ॥

Whatever desires are difficult to fulfil in the realm of the mortals,
ask for them as you wish:
these lovely ladies, with chariots and musical instruments,
such as are unattainable by humans:
let them attend on you, given by me.
Only do not ask about death, O Naciketas.

श्रोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Naciketas said:

These things last till tomorrow, O Death of man,
and they exhaust the brilliance of all the senses.
Even the longest life is short.
To yourself keep the carriages,
to yourself keep dance and song.

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

No human can be satisfied by wealth.
We will obtain the wealth until we see you.
We will live only as long as you govern.
Thus, this is the boon that I wish to choose.

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदान्
अतिदीर्घे जीविते को रमेत ॥ २८ ॥

After approaching the ageless state of the immortals,
what decaying mortal living here below, full of knowledge,
would delight in a very long life
while deeply pondering the *impermanence*
of delights such as music and enjoyment?



LORD YAMA WITH WEAPONS

Naciketas says "We will live only as long as you govern."

Japanese Artwork, ca. 1200-1299, golden & silver on silk @ Museum of Fine Arts

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

That concerning which they have this doubt,
O Death, tell us about the great hereafter.
Naciketas does not choose any boon other than this one
which has entered into the secret.

इति कठोपनिषदि प्रथमाध्याये प्रथमा वल्ली ॥

Thus ends the First Vallī in the First Chapter of Kaṭha-Upaniṣad.

Second Valli

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

Yama said:

The Good is one, the pleasant is another.
Having different goals, these two bind a person.
Joy is his who accepts the Good,
while he who only chooses the pleasant misses the point.

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Both the Good and the pleasant approach a human:
examining them both, the wise discerns them.
The wise chooses the Good over the pleasant,
while the fool chooses the pleasant for *bodily* nourishment and main-
tenance.

स त्वं प्रियान्प्रियरूपांश्च कामान्
अभिध्यायन्नचिकेतोऽत्यस्त्राक्षीः ।
नैतां सुङ्गां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

O Naciketas,
after deeply pondering all the desirables and lovely things,
you rejected them all.
You have not taken to this garland of wealth
to which so many humans succumb.

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Ignorance and what is known as wisdom are quite distinct
and utterly different from each other in *their* fruit.
I consider Naciketas to be one who desires wisdom.
The many desires have not agitated you.

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

Dwelling in the midst of ignorance,
considering themselves wise and learned,
moving in circles, the deluded go round and round,
like the blind led by the blind.

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

The hereafter does not seem evident to the distracted child
deluded by the illusion of wealth.

Thinking 'This is the world, there is no other',
again and again he falls under my sway.

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Many are not even able to hear about the *true nature of all things*.

Many, even after hearing about it, do not understand it.

A marvel is the person who is able to teach it, blessed is the recipient.

A marvel is he who understands it, taught by someone capable.

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

When taught by an inferior person, it cannot be known well,
even if one thinks about it much.

As long as it is not taught by another, *a competent Teacher*,

one cannot understand it,
for it is more subtle than the most subtle measure,
not attainable by reasoning.

नैषा तर्केण मतिरापनेया
प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि
त्वादङ्गो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

This insight which you have attained
as you are firm in truth, cannot to be obtained by logic.
When it is taught by another, then one understands it well,
O most loved!
May we *always* find a questioner like you, O Naciketas.

जानाम्यहं शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निः
अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

I know that all treasure – *the reward of karmas* – is fleeting,
for the perpetual is not obtained by things which are impermanent.
Thus having piled up the Nāciketa Fire
with fleeting things I have obtained the lasting.

कामस्यार्प्तिं जगतः प्रतिष्ठां
क्रतोरानन्त्यमभयस्य पारम् ।
स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा

धृत्या धीरो नचिकेतोऽत्यस्त्राक्षीः ॥ ११ ॥

You have seen the consummation of all desires,
the foundation of the world, the endless reward *of good deeds*,
the *other* shore of fearlessness,
the praiseworthy, majestic, spacious foundation –
yet being wise you rejected it steadfastly, O Naciketas.

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Difficult to see, entered into the secret,
hidden in the cave *of the heart*, dwelling in the cavern, ancient –
understanding the luminous Deva *of Awareness thus*
by accomplishing Adhyātma-Yoga,
the wise lets go of joy and sorrow.

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः
प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा
विवृतं सन्न नचिकेतसं मन्ये ॥ १३ ॥

A mortal who has heard this, comprehending it well,
after discerning the subtle essence of Dharma *and* accomplishing it,
rejoices, since he has attained the Delightful.
I believe the Palace *of Brahman* is wide open to Naciketas.

अन्यत्र धर्मादन्यत्राधर्मा-
दन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च
यत्तत्पश्यसि तद्वद ॥ १४ ॥

Naciketas said:

‘Tell me that which you perceive
as different from Dharma, different from Adharma,
different from what is accomplished or not accomplished by us,
different from what is the past and what is the future.

सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

Yama said:

The attainment which all the Vedas describe,
which all Tapas, *spiritual practices*, declare as *their purpose*,
desiring which *students* practise Brahmacarya,
that attainment I shall tell you in short: it is OM.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

This syllable is truly Brahman,
this syllable is truly the Ultimate.
One who realises this syllable,

whatever he desires is his.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

This is the most excellent support, this is the utmost support.
One who realises this support,
is glorified in Brahmaloaka, the realm of Brahman.

न जायते म्रियते वा विपश्चिन्
नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ १८ ॥

The Conscious is neither born nor does it die,
it did not come from anywhere nor did it become anything.
Unborn, continuous, perpetual, primordial,
it is not slain when the body is slain.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

If the slayer thinks that he slays,
if the slain thinks that he is slain,
neither of them have understood,
for this does not slay, nor is it slain.

अणोरणीयान्महतो महीया-
नात्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Smaller than the smallest, greater than greatest,
the Ātman is hidden in the cave *of the heart* of every being.
One who is free from desire, free from suffering,
with the mind and senses serene,
perceives the magnificence of the Ātman, *the true nature of all things*.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Sitting he moves far,
lying down he goes everywhere.
Who but me is capable of knowing this luminous Deva
who is both joyful and joyless?

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

The wise who realises the Ātman
as the bodiless within the bodies,
as the stable in the unstable *forms*,
as vast and pervasive, no longer grieves.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः
तस्यैष आत्मा विवृणुते तन्नूँ स्वाम् ॥ २३ ॥

This Ātman cannot be gained by teaching,
nor by *the power of* retention, nor by much learning.
He who seeks it, by him it is attained.
To him the Ātman reveals its own nature.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

One who has not turned away from wrong conduct,
who is neither peaceful nor concentrated,
whose mind is not calm,
cannot attain this through knowledge.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

Who *else* could know where it is,
for which *both* Brahma and Kṣattrā are like food
and even death is just like a sauce?

इति कठोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Thus ends the Second Vallī in the First Chapter of Kaṭha-Upaniṣad.

Third Valli

ऋतं पिबन्तौ सुकृतस्य लोके
गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्रयो ये च त्रिणाचिकेताः ॥ १ ॥

There are these two,
the relative consciousness as well as absolute awareness,
enjoying the fruit of deeds in this realm, *in this body,*
entered into the cave *of the heart,* in the utmost highest *space.*
The knowers of Brahman call them shadow and light,
as do the *householders* who maintain the five fires,
and they who perform the Nāciketa three times.

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥ २ ॥

May we know that which is a bridge for sacrificers, the Nāciketa *Fire,*
and also that which is the utmost, undecaying Brahman,
the Fearless for those who wish to cross over to the other shore.

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारार्थं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Understand the Ātman to be *like* the master of a chariot,
the body being the chariot, the *discerning* mind the charioteer,
and the *conceptual ordinary* mind the harness.

इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

They have described the senses as horses,
and their objects as the pathways.
The contemplatives have said that the 'experiencer'
is the Ātman yoked to body, senses and mind.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

One who has no discerning awareness,
whose mind is never harnessed –
his senses are uncontrollable
like the wild horses of a charioteer.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

But he who has discerning awareness
and whose mind is always harnessed –
his senses are under control
like the good horses of a charioteer.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

One who has no discerning awareness,
who is not mindful and ever impure,
never reaches that state *of liberation*
and obtains only Samsāra *again and again*.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

But one who has discerning awareness,
who is mindful and always pure,
reaches that state *of liberation*
whence he is not born again.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

A person whose charioteer is discerning awareness,
who holds the harness of the mind,
reaches the end of the path,
the utmost state of Viṣṇu, *all-pervasive Awareness*.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Ahead of the senses are the objects,
beyond the objects is the *conceptual ordinary* mind,
beyond the *conceptual ordinary* mind is the *discerning* mind,
the vast Ātman is beyond *even* the *discerning* mind.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Beyond the vast is the non-manifested,
beyond the non-manifested is the utmost Puruṣa,
Primordial Awareness.
Beyond Puruṣa there is none:
this is the culmination, the ultimate goal.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

The Ātman hidden in all beings does not shine forth,
yet it is perceived by seers of the subtle
by means of their sharp and subtle *discerning* mind.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

A wise person should merge speech into mind,
that he should merge into the knowing Ātman.
The knowing he should merge into the vast Ātman,
and the vast he should merge into the calm Ātman.

उत्तिष्ठत जाग्रत
प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Arise, awaken!

Approaching the most excellent *teachers*, understand!
Sharp like the edge of a razor, difficult to cross –
thus do the seers describe this path difficult to walk.

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Without sound, without touch, without form,
without decay, without taste, continuous,
without smell, without beginning, without end,
beyond the vast, enduring –
realising this, one is released from the mouth of death.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उत्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

An intelligent person who has conversed or heard
about this ancient account of Naciketas narrated by Death,
is glorified in Brahmaloaka, the realm of Brahman.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥ १७ ॥

One who makes this ultimate secret known
before an assembly of devotees of Brahman,
or with a pure *heart* at the time of the Śrāddha –
such a one partakes of infinity, he partakes of infinity.

इति कठोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥

Thus ends the Third Vallī in the First Chapter of Kaṭha-Upaniṣad.

SECOND CHAPTER

First Vallī

पराञ्चि खानि व्यतृणत् स्वयम्भू-
स्तस्मात्पराङ्गश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Yama said:

Svayambhū, the self-existent,
pierced the openings *of the senses* outwards.
Thus one looks outward and not to the inward Ātman.
Some wise person, with reverted eyes seeking immortality,
beholds the Ātman within.

पराचः कामाननुयन्ति बाला-
स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

The immature pursue outward desires –
thus they walk into the noose of *all-pervasive death again and again*.
But the wise, understanding immortality,
do not seek the stable in the unstable here.

येन रूपं रसं गन्धं शब्दान् स्पर्शाश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

That *Awareness* by which alone one knows
form, taste, smell, sounds, touches and enjoyments,
and whatever else besides *these* here –
this is truly that.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

That *Awareness* by which one perceives
in the midst of the dreaming *state* as well as the waking *state*,
the vast, all-pervasive Ātman –
realising this, the wise no longer suffers.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

One who realises this living Ātman,
the taster of honey, *the conscious experiencer of phenomena*,
as the immediate *here*, as the lord of the past and of the future,
no longer has any repulsion –
this truly is that.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्यपश्यत । एतद्वै तत् ॥ ६ ॥

He who emerged from Tapas, *the primordial heat*,
who emerged before the waters *and the other elements*,
who abides having entered the cave *of the heart*,
who is seen through the elements –
this truly is that.

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत् ॥ ७ ॥

She who is born as Prāṇa, *the life-force*,
Aditi in the form of all the Devatās, *the luminous gods and the senses*,
who abides having entered the cave *of the heart*,
who emerged together with the elements –
this truly is that.

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥ ८ ॥

Agni, *Fire*, who as the knower of all beings
is hidden in the two sheets of wood,
carefully maintained like an embryo by a pregnant *mother-to-be*,
venerated day after day by the wakeful ones who make offerings –
this truly is that.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तद् नान्त्येति कश्चन । एतद्वै तत् ॥ ९ ॥

Whence the sun rises and where it sets:
all the Devas are fixed upon that,
and none crosses beyond this –
this truly is that.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

What is here is there, what is there is here.
From death to death goes he
who sees difference, *duality*, here.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

By the mind alone this is to be gained.
There is no difference here whatsoever.
From death to death goes he
who sees difference, *duality*, here.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Puruṣa, *Awareness*,
dwells in the centre of the body
within the space in the heart lotus of the size of a thumb:
realising the lord of the past and of the future
one has no more repulsion – this truly is that.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Puruṣa, *Awareness*,

within the space in the heart lotus of the size of a thumb,

is like a light without smoke,

the lord of the past and of the future:

he truly is today and he is tomorrow – this truly is that.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।

एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

Just as water rained upon a summit

flows down among the mountains,

thus one who sees phenomena as different *from Awareness*

runs after them alone *in many different embodiments.*

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।

एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

As pure water poured into pure water remains just the same,

thus, O Gautama, is the Ātman of the Muni who knows.

इति कठोपनिषदि द्वितीयाध्याये प्रथमा वल्ली ॥

Thus ends the First Vallī in the Second Chapter of Kaṭha-Upaniṣad.



A MEDITATOR PRACTISING YOGA

In deep meditation, Unborn Awareness is recognised in the heart.

Tibetan Artwork, ca. 1200-1299, in Private Collection @ Himalayan Art Resources

Second Vallī

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

The city of the unborn, unwavering Awareness
has eleven gates –

one who meditates upon it deeply, no longer suffers,
and being released *from all desires*, is liberated –
this truly is that.

हँसः शुचिषद्वसुरान्तरिक्षसद्-

होता वेदिषदतिथिर्दुरोणसत् ।

नृषद्वरसदृतसद्योमसद्

अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

As the swan – *the sun* – in the pure *realm*,
as the life-giver in the space in between,
as fire in the altar, as the guest in the home,
abiding in the human, abiding in the noble ones,
abiding in truth, abiding in space,
as those born from water, as those born from the earth,
as those born from sacrifice, as those born from the mountains –
such is the Great Reality.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

It leads the Prāṇa *exhalation* upwards
and the Apāna *inhalation* downwards –
all the senses venerate the one worthy of worship who sits in between
as the Luminosity of Awareness in the space within the heart lotus.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

When the embodied residing in the body is released
and freed from the body, what remains here *of the body, senses, etc.?*
This truly is that.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

No mortal lives *merely*
through the Prāṇa *exhalation* and Apāna *inhalation*.
They live by another on whom these two rely.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

O Gautama, I shall proclaim to you this secret perpetual Brahman,
and what the *deluded* Ātman becomes
when it reaches death *without realising its own true nature.*



THE INDIAN SIDDHA VIRŪPA

Like the Upaniṣad, he taught students to recognise Pure Awareness in between exhalation and inhalation.

Tibetan Artwork, 1400-1499, C. © W. Halpert Collection @ Himalayan Art Resources

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Some embodied ones reach a womb so as to obtain another body,
while others go into an immobile state,
according to their karma,
according to what they have learned *in the course of their life*.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्माणाः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तास्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Puruṣa, *Consciousness*,
who is awake when these senses and so forth are asleep,
fashioning desire after desire:
that indeed is the pristine, that indeed is Brahman,
that indeed is called the immortal.
All worlds rely on this, and none crosses beyond this –
this truly is that.

अग्निर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

As the one fire, after entering the world,
takes on a different form
according to each form *it comes in contact with*,

similarly the one Ātman within all beings
takes on a different form according to each form,
and yet is also outside *everything, like the all-pervading space.*

वायुर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

As the one air, after entering the world,
takes on a different form
according to each form *it comes in contact with,*
similarly the one Ātman within all beings
takes on a different form according to each form,
and yet is also outside *of everything, like the all-pervading space.*

सूर्यो यथा सर्वलोकस्य चक्षुः
न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

As the sun, the eye of the whole world,
is not tainted by external faults seen by the eyes,
similarly the one Ātman within all beings
is not tainted by the suffering of the world,
being outside *of everything, like the all-pervading space.*

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः
तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

The one sovereign is the Ātman within all beings,
who makes the one nature into many –
to the wise ones who perceive it dwelling within themselves
belongs eternal bliss, not to others.

नित्योऽनित्यानां चेतनश्चेतनानाम्
एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः
तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

The Perpetual among the fleeting,
the Conscious among the conscious,
the one who *effortlessly* dispenses
the *outcome of all* desires to the many –
to the wise ones who perceive it dwelling within themselves
belongs eternal peace, not to others.

Naciketas asked:

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

‘This is that’ –

thus they deem the Ultimate Bliss to be beyond any definition.
How may I realise it? Does it shine, does it illuminate, *or not?*

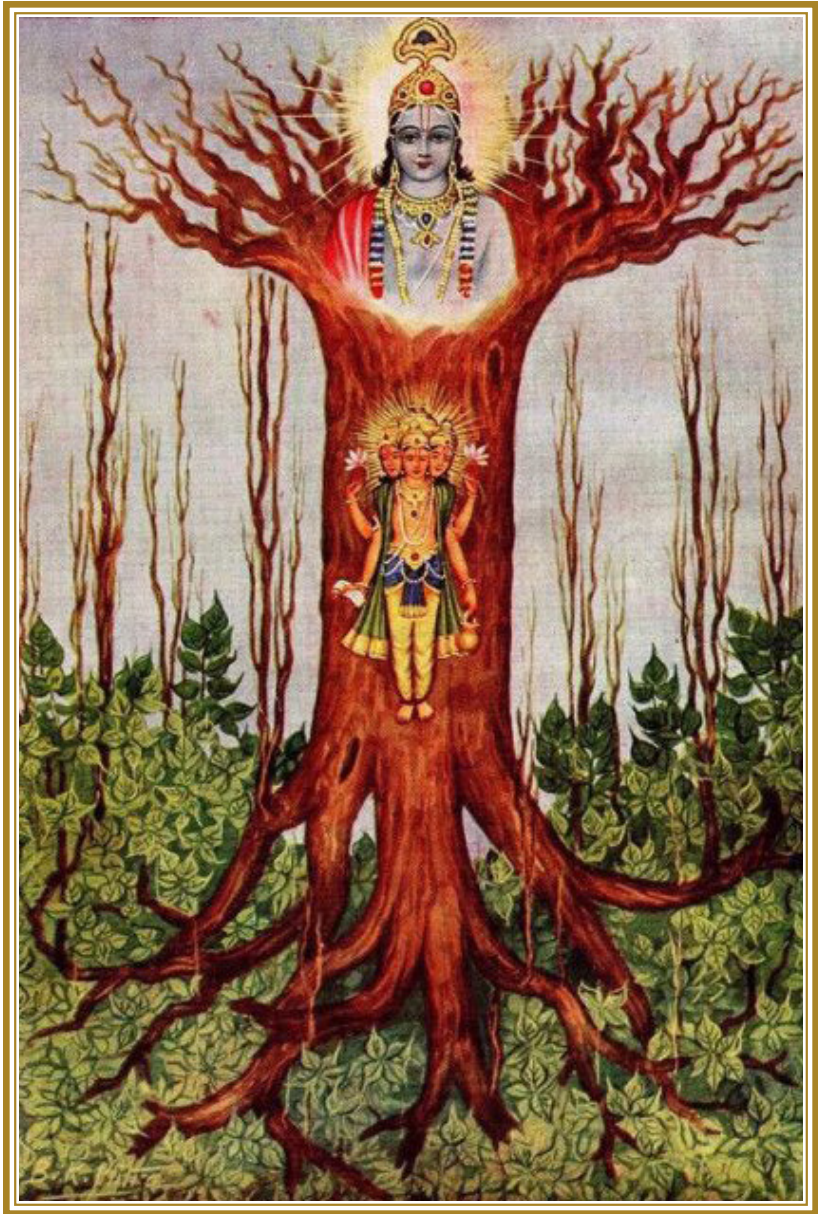
न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Yama said:

Neither the sun shines there, nor the moon,
nor the stars, nor these lightnings, how much less this fire –
everything shines after this shining one,
by its luminosity all this is illumined.

इति कठोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Thus ends the Second Vallī in the Second Chapter of Kāṭha-
Upaniṣad.



THE ETERNAL TREE

“All worlds rely on this, and none crosses beyond this.”

Early 20th century rendering in Kalyan Magazine @ Kalyan Gita Press

Third Valli

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

The roots upward, the branches downward: such is the eternal Tree.
That truly is the pristine, that truly is Brahman,
that truly is called the immortal.
All worlds rely on this, and none crosses beyond this –
this truly is that.

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Whatever there is, all that moves
springs from and moves within Prāṇa, *Brahman*.
It is the great terrible Vajra held up –
those who realise this become immortal.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

From awe of this burns Agni, Fire,
from awe burns Sūrya, the Sun,
from awe run Indra and Vāyu as well as Death, the fifth.

इह चेदशकद्धोद्धं प्राक्षरीरस्य विस्त्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

If one has been able to realise this here
before the expiry of the body,
one is released from Samsāra –
if not, one is fit for another embodiment once more in created worlds.

यथाऽऽदर्शं तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।
यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके
छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

Here in the body it is seen within oneself as in a *clear* mirror.
In the world of the forefathers, it is seen as in a dream.
In the world of the Gandharvas, it is seen as in water.
Only in Brahmaloaka, the realm of Brahman,
is it seen *as clearly as* light and shade.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

Realising the senses to have a distinct nature,
in that they rise and set *in the waking and sleeping states*
and are generated distinctly *from the various subtle elements,*
the wise no longer grieves.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

Higher than the senses is the *conceptual ordinary* mind,
higher than the mind is sattva, *the discerning mind*,
higher than sattva is the vast Ātman,
higher than the vast is the non-manifested.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

Higher than the non-manifested is Puruṣa, *Primordial Awareness*,
pervasive and without definition –
realising this the being is liberated
and attains immortality.

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिक्लृप्तो
य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

Its nature is not within *the field of vision*,
no one sees this with the eye *or any other sense faculty* –
It is revealed by the heart, by *nonconceptual* contemplation,
by the mind.
Those who realise this become immortal.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

When the five *senses of knowledge rest calmly*
together with the *conceptual* mind,
and when the *discerning* intelligence does not waver –
this is called the utmost attainment.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

This they consider to be Yoga:
holding the senses, *the mind and so forth*
by directing them away from their usual objects
and concentrating upon the inner true nature –
then one becomes free of negligence, *utterly mindful*.
For *without such mindfulness*, Yoga arises and ceases.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

Neither by speech, nor by thought, nor by the eye is this reachable.
How should it be comprehended other than by saying ‘it is’?

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

It should be comprehended in both ways:
as ‘it is’ and also by its true nature.
When it is comprehended as ‘it is’,
its true nature becomes clear.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

When all desires lodged in his heart are released,
then the mortal becomes immortal, and attains Brahman.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावच्चनुशासनम् ॥ १५ ॥

When all the knots of the heart are cut through here,
then the mortal becomes immortal.
This much indeed is the instruction.

शतं चैका च हृदयस्य नाड्य-
स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्मुन्या उत्क्रमणे भवन्ति ॥ १६ ॥

A hundred and one are the nāḍīs of the heart.
One of them pierces the crown *of the head*.
Rising upward by this, one attains immortality,
while all the other *channels* lead
to different *entries back into Saṁsāra at the moment of death*.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

Puruṣa, *Awareness*, the Ātman within,
is ever settled in the heart of all beings
within the space of the heart lotus of the measure of a thumb.
One should calmly extricate it from one's own body
as one would draw out the stalk from the Muñja grass.

May one realise this, the pristine, the immortal!
May one realise this, the pristine, the immortal!

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-
रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

After receiving this wisdom taught by Mṛtyu, Death,
and the entire instruction of Yoga,
Naciketas attained Brahman, flawless, freed from death.
Thus it is also with someone else
who becomes a knower of the Ātman, *the true nature*.

इति कठोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

Thus ends the Third Vallī in the Second Chapter of Kaṭha-Upaniṣad.

इति यजुर्वेदीयकठोपनिषत्समाप्ता ॥

Thus ends the Kaṭha-Upaniṣad of the Yajur-Veda.

Śānti-Mantra

Prayer for Peace

ॐ सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

May he protect us both! May he nourish us both.

May we exert ourselves together!

May what we have studied become radiant!

May we never hate each other!

Om Peace, Peace, Peace

PRAYER *to* GODDESS SARASVATĪ *to*
INCREASE *our* INTELLIGENCE



GODDESS SARASVATĪ, THE SANSKRIT LANGUAGE PERSONIFIED

Ancient Nepali Painting of Goddess Sarasvatī © Himalayan Art Resources

PRAYER to GODDESS SARASVATĪ to
INCREASE *our* INTELLIGENCE

ॐ नमस्ते शारदे देवि काश्मीरपुरवासिनि ।
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥

om namaste śārade devi kāśmīra-pura-vāsini |
tvām ahaṁ prārthaye nityaṁ vidyā-dānaṁ ca dehi me ||

Om Obeisance to you, O Goddess Śāradā,
You who are like the Full-Moon in Autumn,
You who dwell in the Region of Kāśmīr!
I ever beseech you: Grant me the gift of knowledge!

